MAWAIA'S

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The Islamic Foundation

CONTENTS

A R I

INTRODUCTION

Who was Hazrath Faqihul Ummah (R.A.)? This great son of Islam was born in 1325 and lived to become one of the greatest luminaries of his time. Nevertheless, describing the personality of Hazrath Mufti Saheb *(rahmatullah alaihi)* is an almost impossible task. The most eloquent words would hopelessly fail in truly describing the knowledge, brilliance, piety, kindness, compassion, humility and the numerous other qualities which he embodied. He was an *ustaad* to thousands of students, a mentor to thousands of diciples and a kind and compassionate father to all who came into contact with him.

His compassion and kindness knew no bounds. It was indeed his first nature. Every year he personally took care of the monthly expenses and of the various needs of numerous students of Darul Uloom Deoband, Saharanpur and other institutions. There were instances when he gave away his valuable personal kitaabs ... and there were occasions where he even gave away the clothing he had been wearing at that time. Despite this, he never regarded himself as having shown any favour to anyone. He greatly loved the poor, he loved being with them and he loved living and even passing away like them. Hazrath *(rahmatullah alaihi)* was also forever concerned about the *Deeni* progress of others, especially the poor.

It was the normal practice of Hazrath Mufti Saheb *(rahmatullah alaihi)* for many years that daily he would recite 15 *paras* or more in *salaah*. During the month of *Ramadaan*, he would complete one Qur'an daily.Hazrath Mufti Saheb *(rahmatullah alaihi)* taught *Bukhari Sharief* for many years at Kanpur as well as at Darul Uloom Deoband. Besides teaching *Bukhari Sharief* and other books of *hadith* at Deoband, he also graced the distinguished position of Grand Mufti of that august institution for many years.

To date 22 thick volumes of his *fatwas* have been published. Besides the *fatwas* he authored several books and booklets. Upon his instruction the publication of many magazines and newsletters was undertaken by various institutions. Together with this Hazrath Mufti Saheb *(R.A.)* travelled to many countries for the purpose of disseminating the *Deen* of Rasulullah (Sallallahu Alaihi Wasallam). South Africa was particularly fortunate that Hazrath Mufti Saheb *(rahmatullah alaihi)* repeatedly blessed our shores with his presence and benifitted the *Ummah* with his teachings. It was also the good fortune of South Africa that this country was blessed with the last days of the life of this great luminary of Islam.

While the hearts of thousands are greatly grieved at the loss of their guide and mentor, the point to consider at this juncture is: What would have pleased Hazrath Faqihul Ummah *(rahmatullah alaihi)* had he been present?" The simple reply is: "Implementing his teachings and practicing on his advices." In this light, the ensuing pages are dedicated to various aspects which are important for one and all to keep in mind.

HUMILITY

Hazrath Faqihul Ummah *(R.A.)* was indeed an embodiment of humility. His teachings are filled with lessons of humility. The desire for name and fame was nowhere to be seen. The following incidents from his life are a lesson to one and all, especially to those who were associated with him:

Mufti Kifaayatullah Gangohi Saheb *(R.A.)* was appointed as the mufti of Deoband. At that time Hazrath Faqihul Ummah *(R.A.)* was the assistant mufti of Mazahirul Uloom, Saharanpur. On one occasion when Mufti Kifaayatullah *(R.A.)* met Hazrath Faqihul Ummah *(R.A.)*, he said to him: "There are thousands of letters and queries that are lying unanswered in the Darul Ifta of Darul Uloom Deoband." Hazrath Faqihul Ummah *(R.A.)* replied: "Every week send a hundred or so letters to me. If you cannot arrange this, I will have somebody collect a hundred letters from you every week. At the end of the week he will bring back the replies of the first hundred and collect the next hundred. I will write the replies and leave the place for the signature blank. You can sign them and send them off." (Introduction to *Fataawa Mahmoodia*, Vol.3)

This incident is filled with great lessons for us. The extent of compassion, the eagerness to assist others, the readiness to undertake difficulty upon oneself for the cause of *Deen* and shunning name and fame is all apparent from the above. Thus we also have to follow in these footsteps. May Allah Ta'ala grant us the ability to do so. *Aameen*.

THE PURPOSE OF BAI'AT

Explaining the various reasons for *bai'at*, Hazrath Mufti Saheb *(R.A.)* mentioned the following: *"Among the reasons for taking bai'at is to tread the path of sulook. What this means is that a person wishes attain ma'rifat (the recognition of Allah Ta'ala) and gain Allah Ta'ala's pleasure. Hence he makes an effort to rid himself of all evil actions and habits and adopts good character and noble actions. Also, in the pursuit of this goal he wholeheartedly follows the advice of the sheikh and happily undertakes whatever mujaahadah (striving against the nafs) the sheikh prescribes for the purpose of islaahe nafs (inner-self purification). As a result he eliminates from himself the desire for the perishable things of this world. Rather, he*

develops a strong and deep connection with Allah Ta'ala and becomes forever concious of His Creator. In order to guide him on this path, the sheikh, by the medium of his mashaikh [who link up in an unbroken chain right upto Rasulullah (Sallallahu Alaihi Wasallam)], act as the deputy of Rasulullah (Sallallahu Alaihi Wasallam)." (*Fatawa Mahmoodiyya* - Vol.1, Pg. 33)

NECESSITY OF BAI'AT

In reply to a question as to whether complete *islaah* (reformation and inner-self purification) can take place without becoming associated with a *sheikh-e-kaamil,* Hazrath *(R.A.)* writes: *"Firstly, without associating oneself with a wali-e-kaamil, generally one does not manage to practice fully on all aspects of the Shariah. Secondly, without such an association, true sincerity is not attained in one's actions. It is for this reason that after the demise of Rasulullah (Sallallahu Alaihi Wasallam) the Sahaaba (R.A.) took bai'at on the hands of Hazrath Abu Bakr (R.A.), thereafter on the hands of Hazrath Umar (R.A.) and so on. This bai'at was not only for allegiance to the khilafah. It was also for strengthening the purification of the inner-self. It is also for this very reason that all senior Ulama of every era, despite being masters in the field of Deeni knowledge, felt the necessity to take bai'at on the hands of a spiritual mentor....."* (*Fatawa Mahmoodiyya* - Vol. 1, Pg.134)

NEED FOR A SHEIKH

Elaborating on the reasons for deprivation, Hazrath *(R.A.)* mentioned the following incident: Once Hazrath Thanwi *(R.A.)* was busy replying to his letters after *zuhr salaah*. During this time if anybody wished to enquire anything, they would do so. A person sitting in front had wished to ask something. Hazrath Thanwi *(R.A.)* would repeatedly look at him but would not say anything. This continued until *Asr*. Finally at *Asr* time Hazrath turned his attention to him. The person requested forgiveness (for causing the distraction). Hazrath Thanwi *(R.A.)* then said to him:

"Every time I looked at you, the incident where you swore at me pierced me like a dagger in the heart. As a result I was greatly disturbed by this ... when you have pierced the dagger into me, did you also do anything to help to heal the wound?" The person replied: "You had clearly announced that you have forgiven all those who had abused you, etc. Hence I understood from this that I too have been forgiven." Upon this Hazrath Thanwi (R.A.) said: "Even now I say the same thing - that I have totally forgiven everyone including you. I will take no revenge, neither in this world nor in the hereafter. But what can I do about my heart? Whenever I want to turn my attention to you, the incident stabs me like a dagger. I have forgiven you, but what have you done

to remedy the situation?" The person replied that he had made tawba from the act he had committed. Hazrath Thanwi (R.A.) further said: "It is fine that you have repented. However, did you inform me of this repentance? I was under the impression that you still hold the same views that you expressed at that time. Now you will not derive any benefit from me. It is best that you go to some other sheikh." (*Malfoozaat* - Vol. 8, Pg.18)

A great lesson is to be taken from this incident. While the *mashaaikh* totally forgive those people who have harmed them and they harbour no malice for anyone, being human they are also hurt emotionally by the ill conduct of people. This natural feeling becomes a barrier for the *mureed* from deriving any benefit. May Allah Ta'ala save us from causing inconvenience to anyone, especially His special servants.

DA'WAT AND TABLIGH

Hazrath *(R.A.)* would time and again greatly emphasise the work of *da'wat* and *tabligh*. He personally has spent much time out in the *jamaats* with Hazrath Moulana Muhammad Ilyas Khandelwi *(R.A.)*. In one talk delivered in South Africa, Hazrath *(rahmatullah alaihi)* said:
"..... Therefore this (work of Da'wat and tabligh) is a great bounty of Allah Ta'ala. Every person can take part in this work of tabligh. Those who dedicate their entire lives to this effort, what can then be said - it is nurun ala nur (absolutely excellent). Those who cannot do this can go for seven chillas or three chillas. Even those who spend just a little time will also benefit. However, to the extent of one's sacrifice one will gain success." (*Mawaaiz* - Vol.8, Pg.26) In a letter addressed to Hazrath Sheikhul Hadith Moulana Muhammad Zakariyya Saheb *(R.A.),* Hazrath *(R.A.)* writes:

"I was blessed with the ziyaarah of Rasulullah (Sallallahu Alaihi Wasallam) in a dream. Rasulullah (Sallallahu Alaihi Wasallam) said to me: "Do two things, you will be my companion in Jannah - ta'leem and tabligh." Hence I have commenced with tafseer of the Qur'an after fajar in a nearby musjid. Some musallies are also ready for tabligh. We have decided to commence this Thursday." (dated 25 *Rabius Thani* 1372 A.H.) On several occasions while in South Africa, despite his ill health Hazrath *(R.A.)* travelled all the way from Johannesburg to Cape Town specifically to attend the *Ijtima* there. At many Ijtimas he addressed the gathering and encouraged them to take part in this work.

Thus Hazrath *(R.A.)* was himself at the forefront of the effort of *da'wat* and *tabligh* as well. May Allah Ta'ala enable us to emulate his example. *Aameen*.

PURIFICATION OF THE SOUL - THE ULTIMATE SUCCESS

Allah Ta'ala says in the Glorious Quran, "Successful indeed is he who has purified his inner-self." So whoever has corrected his inner-self is successful. People's perception of success is very different. A person requires a house and feels that once he acquires a palatial house, then he is successful. Another individual requires a shop and thinks that if he gets a shop in a certain spot, he is successful. A third person desires marriage to a certain girl from a particular family, and feels that this is success. A fourth person does not have a job and he thinks to himself that if he gets a job at a certain place, he will be successful. At the time election arrives another person feels that if he is successful in the electoral process and becomes a member of parliament, then he will be successful. Thus each individual's view of success differs.

The correct view of success, however, is the one outlined by The Creator of these views. What Allah Ta'ala explains as success is true success. Everything else is not success but merely a deception which is temporary and will swiftly perish. Success is something that is everlasting. When one purifies the soul, two things are achieved. These are:

1) Excellent character, and
2) Righteous deeds.

These qualities will always be of assistance to man. They will assist him in this world, in the grave, at the time of resurrection, on the Pul-Siraat, at the time of weighing one's action etc. Undoubtedly, whoever can easily achieve this type of success is truly successful.

A person has amassed immense, wealth having gathered heaps of notes. Should one termite, however, find its way to that wealth and consumes it, can this wealth be regarded as success? Such a thing which one termite can easily destroy (May Allah Ta'ala forbid) is

nothing but failure through and through. An individual who owns an aeroplane, generating revenue through it may think that he is successful. If, however, a part of the plane is destroyed in mid-air and the plane crashes, every person aboard that plane will die. Is this success? Another individual owns a car and deems himself to be successful. Whilst driving he meets up in an accident which destroys the car and kills the driver. Is this success? Another individual owns a train which is involved in an accident resulting in the death of the passengers and much carnage. What type of success is this? In reality, success is not found in any of these.

THE UNRELIABLE EMPIRE

Incidents have occurred where a tycoon boards his conveyance in the morning. His pride and haughtiness has reached such a level that he is not prepared to speak to a black person. In the evening a person comes to him with a gun and says, "Sign this document (which states that I have sold all my belongings to so and so and I have received the money for it) otherwise I will shoot you." The tycoon is forced to sign the document and is then instructed to vacate the premises. He leaves with not even a single cent to buy his supper. None of these things are worthy of attaching one's heart to. They cannot be relied upon nor are they worth desiring. They are nothing but a deception and they have no significance in the eyes of Allah Ta'ala.

GENEROSITY AT ITS BEST

True success is that which Allah Ta'ala has declared, "Indeed successful is he who has purified his soul" (Verse: 14/87). For example one has the trait of miserliness which needs to be removed and replaced with generosity. How does one go about removing miserliness and replacing it with generosity? What is the definition of generosity? Is a generous person one who compiles a thesis about generosity, providing strong proofs, and thereafter reads it out to someone? Or is a generous person one who writes a booklet about generosity and then publishes it? Or is a generous person one who shows others the avenues of generosity.

BAYAZID BUSTAMI, THE HAFIZ AND THE BARBER

In the writings of Hazrath Bayazid Bustami (R.A.) he states: "I addressed my nafs and said: 'You are stingy!' My nafs replied: 'Why do you call me stingy? I am very generous!' I said: 'No! You are stingy!' The nafs again said: 'I am generous!' Very well we shall see, I replied and agreed upon the following tests upon the nafs: I stipulated to my nafs that whatever cash you possess, tomorrow it must be handed over to the first poor person you come across. If the sum is handed over with a happy heart then it will indicate that you are generous, but if it is given with an unhappy heart then it indicates that you are stingy."

The next morning, when Hazrath Bayazid (R.A.) checked, he saw that he possessed fifty ashrafiyas (gold coins). He took these and proceeded. He soon came across a Hafiz who was blind. He was sitting in the barbershop having his hair cut. The Hafiz from his very old and dirty clothes, seemed poor. Hazrath Bayazid (R.A.) approached him with respect and presenting the money to him, said: "Hafiz Saheb, here are fifty ashrafiyas as a gift to you." The Hafiz Saheb replied: "It is a good thing you came along. I have nothing on me to pay the barber his fee. Give this money to him." Hazrath Bayazid (R.A.) thought to himself: "This Hafiz is blind and does not realise how many ashrafiyas there are. "How can the barber's fee for a hair cut amount to fifty ashrafiyas?" The Hafiz lifted his head and addressed Hazrath Bayazid (R.A.): "This is the very reason why you are stingy! Give it! Why are you not handing it over?" He was referring to a very deep matter! Hazrath Bayazid (R.A) felt very ashamed, picked up all the ashrafiyas and placed them in front of the barber. The matter did not end there. The barber said: "The moment I saw the Hafiz's old and dirty clothes I resolved to attend to him solely for the pleasure of Allah Ta'ala. I am not going to spoil my niyyat for this bauble-heap. I do not want them." Hazrath Bayazid (R.A.) narrates: "The amount of humiliation I suffered at that time, I have never experienced at any other time in my life." He picked up the ashrafiyas, proceeded to the river and threw the whole amount into the river saying: "May Allah Ta'ala ruin you! Whoever attaches his heart to you, he becomes disgraced in this manner!".

More important than defining generosity, is to inculcate it into our lives. One does not become generous by defining generosity or by writing poetry and booklets about it. Allah Ta'ala made the Sahaaba (R.A.) ,who were trained and nurtured by Nabi (S.A.W.) successful. They possessed the qualities of Nabi (S.A.W.) as they had purified their inner-selves." Look at the biographies of the Sahaaba (R.A.) and see the great deeds of generosity that were accomplished at their hands.

THE STORY OF HAZRATH ABDULLAH BIN JAFAR, HAZRATH QAIS AND THE BLIND MAN

Once a few people were seated at a place discussing who is the most generous person of the time. Three outstanding individuals were identified, namely, Abdullah bin Ja'far (R.A.), Qais (R.A.) and the third was a blind person (R.A.). It was agreed that these three people must be tried and tested in order to identify who the most generous is. One individual of the group arose and went to Abdullah bin Ja'far (R.A.). At that time Abdullah bin Jafar (R.A.) was ready to mount his conveyance and proceed on a journey. He had loaded his camels with gold coins, food and drink so that he would not have any difficulty in entertaining anyone en-route. Conditions at that time was such that many days would pass before reaching water. The individual testing him approached him and said, "I am a traveller and I require a conveyance." Abdullah bin Jafar was ready to travel. The camels were loaded. The only thing left for him to do was to mount the camel. Remember, that asking for a conveyance in that era was not as it is now, where one can borrow a car for an hour or two, go someplace and thereafter return the car and pay for the petrol. Sometimes if one does not pay for the petrol, the owner of the car will ask for it. In that era when a conveyance was asked for, it was given and there was no question of return. Here the camel of Abdullah bin Jafar (R.A.) was ready and fully loaded with gold, food and drink. Without any hesitation he handed over the camel to this person who took it happily to his friends and said, "I have received this from Abdullah bin Jafar (R.A.)."

Thereafter he went to Qais (R.A.). On reaching his house he discovered that Qais (R.A.) was not in. The maid-slave asked if the examiner had

some work. He replied, "I have work with Qais (R.A.), not you!" The maid slave said, "Never mind, inform me of your work." He replied, "You do not have the ability to do it." She again said, "Never mind, tell me what is your problem." He replied, "I am a traveller and require transport." She said, "What is the need for Qais (R.A.) to be here when I have permission to do this?" So saying, she went to a herd of camels, picked the best one, and handed it over to him. He returned with the camel and said, "The maid-slave of Qais (R.A.) had given this camel while he was not there."

Thereafter he went to the third person who was blind, cripple, and suffering from gout. This individual was proceeding to the Musjid for Salaah, supported on the shoulders of two slaves while dragging his feet. In this condition the examiner went upto him and said, "I am a traveller and I need a conveyance." The blind man replied, "Today I own nothing more than these two slaves. I give you these two slaves. Take them, sell them and arrange for transport with the money." Saying this, he moved his hands from their shoulders. Because when he said, "I have given them to you," his ownership expired, so how could he leave his hands on their shoulders. Due to suffering from gout, he could not stand, hence he fell down and wounded his knees. He was blind as well as cripple. The examiner said, "You are more in need of the slaves. Therefore keep them and I will make some other alternate arrangements for my transport." The blind man replied, "Well, if you do not want them, then I free them because they had already come out of my ownership." The examiner returned and explained what had happened. The abovementioned incidents are true examples of exemplary generosity.

ADEE BIN HATIM'S GENEROSITY

A person came to Adee bin Hatim (R.A.), the son of Hatim Tai (who was renowned for his generosity) and said, "I am arranging a function at my place and many wealthy and influential guests have been invited. I require some cooking utensils and pots." Adee (R.A.) asked about the number of guests. He was informed of the number of guests and the date of the function. Adee (R.A.) replied, "Very well, I will send the utensils." This person counts the days going by but the utensils are not

arriving. There are 10 days left, 9 days, 8 days, 7 days, 6 days, 5 days, 4 days, 3 days, 2 days, 1 day and still the utensils have not arrived! He is so concerned about the utensils not arriving, and moreso that the guests will not having anything to eat. The date of the function arrives. The guests arrive and only then does Adee (R.A.) send the pots and utensils filled with readily prepared exquisite dishes. This person gets extremely happy that not only has his honour been saved but he did not have to arrange the food as well. When he went to return the utensils, he said, “I asked for empty utensils. I did not ask for food.” Adee replied, “Never has any utensil left from our house without any food inside. Sending empty utensils is against our family tradition.” These were generous people. To define generosity is one thing and to have the quality of generosity is something else.

ABDULLAH BIN JA’FAR AND THE ORCHARD

The very same Abdullah bin Jafar (R.A.) who was mentioned earlier was asked whether he knew anyone more generous then himself. He replied, “La Hawla …, I am nothing and my generosity is nothing. All Arabs are more generous then me. At one place I had seen a lush and fruitful orchard which was in the care of a slave. He was irrigating it. I sat for a while watching him. Then I asked him, “Which tree bears the best fruit?” He replied, “I do not know, I am only the guard, not the owner.” (Note, that despite being the guard of the orchard he does not know which trees bears the best fruit. We, the people of the madrassa, are also guards. Therefore we should watch our step.) I thought to myself, that this is an excellent person. So I requested the name of his master. He replied that his master was so and so, who could be found at a certain place.

In the meantime, somebody brought two loaves of bread to him. On seeing the bread, a dog which used to stay in the orchard came up to him. He ate a morsel and fed the dog a morsel. He fed the dog morsels which were the same size as the ones he ate until both the loaves were eaten. I asked, “What does your master pay you?” He replied, “The 2 loaves of bread which you have seen me eat.” I asked, “Why did you feed the dog one morsel with every morsel you ate?” He replied, “This dog is my companion. I guard the orchard and so does this dog. When

it assists me in guarding the orchard then it is my equal partner in whatever wage I receive." I deemed this slave to be very valuable. I approached the owner and said, "I have seen your garden and taking a liking for it, I wish to purchase it." He agreed and we fixed a price which I paid. I then asked if he had any female slaves for sale. He replied in the affirmative, so I requested him to bring the best female slave, who I purchased. I thereafter said to him, "I wish to purchase your slave who guards the orchard." He replied, "I do not want to sell him because he has been with us since childhood. We have brought him up and he has a special relationship with my entire family." I then expressed my great desire to purchase him, after which he replied: "Very well, in that case I will sell him to you.

I took the female slave and went to the orchard and informed the slave (guard) that I had purchased the orchard. He replied, "Very well, May Allah bless you," so saying he began to leave, thinking to himself that his work was over, because the orchard no longer belonged to his master. I said, "Wait, I have purchased this female slave as well". He replied, "May Allah shower his blessings on her also." I then informed him that I had purchased him as well. He said, "This information makes me very sorrowful because I had stayed in this home since childhood and have a special bond with this family. Nevertheless, since you have purchased me, May Allah bless you in me."

I then said, "I marry this slave girl off to you." He replied, "Very well, May Allah grant barkat." I then said, "I set you both free and give this orchard to both of you as a gift." Initially, that person had stayed in the orchard as a guard and used to work therein and now, is being made the owner. This was the calibre of these people's generosity.

STORY OF A GENEROUS MAN AND HIS FARM

A person once passed by a farm. A youngster stood up, made salaam, and said, My father has passed away." He replied, "May Allah forgive him and grant you patience and ease." The youngster said, "Whilst I was going through his accounts, I found that you owe my father several thousand rands." He said to the youngster that he may come and take it whenever he wants. He then instructed his servant saying: "Whenever

this lad comes home for his money, give him this particular amount. He then continued on his way. After a few days, he happened to pass that way again. The youngster again stood up to meet him and said, “I had miscalculated. Actually my father owes you several thousand rands and instead I have to pay you.” He replied, “As you wish.” The youngster said, “I cannot pay the entire amount. He replied, “Pay as much as you can afford.” The youngster said, “I do not have cash, but take this piece of land.” He accepted this offer, spread a musallah on the land and performed two rakaats of salaah. He thereafter made the land waqf and continued on his way.

This was the generosity of our pious predecessors. Generosity was not on their tongues, not in their writings, rather it was their second nature. Miserliness could not come close to them. “Successful indeed is he who has purified his inner-self.” For example, one removes miserliness from himself and replaces it with generosity.

A KIND MAN WHO DID NOT MIND BEING IMPRISONED

One person went to a gentleman and said, “I am in distress, I owe a certain person some money. He apprehended me and I promised to pay him tomorrow. My problem is that, I do not have any money to give him tomorrow and I fear he will disgrace me.” The gentleman replied, “I do not have any wealth at present. However, here is a plan. I promise to give you so much money. I now owe you this money, because a promise is a debt. Go to the court and lay a claim against me, that I owe you so much. I will say that I have no money. You must then say that I am lying and I do have the money. The judge will imprison me and inform my relatives and friends who will bring the money in order to release me. Thereafter you can take the money and pay off your creditor.” And so it happened that for the sake of that debtor, the gentleman tolerated being imprisoned.

HAZRATH ABU BAKR’S (R.A.) KINDNESS TO CHILDREN

Hazrath Abu Bakr (R.A.) was the best of mankind after the Prophet (Sallallahu Alaihi Wasallam). What a high-ranking personality but ponder over his condition? Whenever he returned from a journey and the children saw him, they would run and cling to him. He would then

seat a child in front of him and a child behind him. The children were not his own, rather they were the children of the locality. Whenever he used to set off on a journey, the children would again cling to him. One child holding his sleeve, another his hand and another clinging to the tail of his garment. This was the amount of compassion he had. Remember this is the condition of Ameerul Mumineen. Despite having such a high-rank, he did not think of himself as a great person.

Therefore, the goal and objective is to remove the quality of miserliness from the heart and replace it with generosity. Generosity is a quality of the heart. The hands are the means and instruments of carrying it out.

CONTENTMENT AND RELIANCE - THE BACKBONE OF GENEROSITY

The best type of affluence is the contentment of the heart. The person who is content can render great service. Because generally people have this concern that I have spent so much of money, now, from where can I recover the lost wealth? However, this is not the case when one is content and has confidence in the King of kings with whom lies the treasures of everything, "Most certainly these treasures are with us" (Verse: 21/15). Have confidence on His treasures and not on the wealth in one's pocket. This is the highest form of confidence. The basis of miserliness is generally the feeling that if I am to give my wealth to another person, I will have nothing. This is my requirement. Later, where will I get it from? Even if I engage in a business venture, will I get it or not? Will I be successful or not? All these absurd thoughts trouble the mind. However, if one places his reliance on Allah Ta'ala thinking that He is The One who initially provided for me and He will provide again. If it is not with me, it is certainly in Allah Ta'ala's treasures. Allah Ta'ala has promised to provide. If He is The Provider, why should I be perplexed? Then to give generously will not be difficult. One will then be at ease whether one has wealth or not.

GONE FOR BAKING

Once a person's wife kneaded some dough, left it in the tray and went out to get fire-wood from the locality. In the meantime a beggar came

to the house. The husband looked around the house but could not find anything else. He picked up the tray with the dough inside and gave it to the beggar. His wife returned with the fire-wood and asked, “What happened to the dough which I left in the tray?” “It is gone for baking,” replied the husband. She said, “Seriously what happened to it? Do not fool around.” He replied, “I am serious, I am not joking. A beggar came, I saw there was nothing else to give him so I gave him the dough. He will bake it for himself.” She said, “May Allah guide you, now there is no food for the children.” He replied, “Whether there is food or not that I do not know, but for me to tell the beggar that there is nothing whilst the dough was in front of me, was impossible.”

This was the level of his sense of honour that he could not entertain even the thought that, that Being who initially gave him, will not give him again. He will most certainly give again. This reliance on Allah Ta’ala is an essential principle. Whoever achieves this reliance will be the accepted servant of Allah Ta’ala.

ZIKR IN ABUNDANCE

“Successful is he who purifies his inner-self and takes the name of his sustainer in abundance” (Verse: 14,15/87). Zikrullah has been greatly emphasised in the Quran and Hadith. Salaah is a fixed ibadah which is performed 5 times a day. Fasting is also fixed. It is fardh to fast for one month in the year. Haj is fardh once in a lifetime. However regarding zikr, Allah Ta’ala says “O you who believe, remember Allah Ta’ala in abundance and glorify Him in the mornings and evenings” (Verse: 41,42/33).

The basis for tasbeeh in the morning and evening lies in this verse. Abundance of zikr is also mentioned in this verse. It is mentioned in a hadith “Make zikrullah in such abundance that people begin to say that you are mad.” But do not make zikr in such a way that Allah declares you as mad. That will happen by making zikr in an incorrect manner, or on wrong occasions, or by distressing the creation, or disturbing people’s sleep with loud zikr, etc. Continue making zikr of Allah together with taking into consideration people’s rights.

“And he takes the name of his Sustainer” (Verse: 15/87). When should one take the name of his sustainer? On all occasions. At the time of eating one says Bismillah, at the time of sleeping one reads Bismillah, on awakening one reads Bismillah, when entering the market one reads Bismillah, on all occasions one should take the name of Allah.

BELIEF IN THE UNSEEN

“Instead you prefer the worldy life.” The general condition of the people is that they prefer the worldly life, because it is something that can be witnessed. Whereas, the life of the hereafter cannot be seen by us. It is the unseen that we are commanded to believe in. Unfortunately, our confidence is on what we can see, the worldy life. We think to ourselves that, if I give the money in my pocket to the poor, what will happen to me? Where will I obtain the money again?

Coming back to the incident of the person who gave the dough to the beggar, whilst the conversation was taking place between himself and his wife, a person brought freshly baked bread wrapped in a cloth together with a platter of gravy as a gift. His wife said, “He truly did go to bake the bread and has done it very quickly. I could not have baked it so swiftly, and he brought gravy as well.” This person’s dealing with the creation of Allah Ta’ala was that he gave the beggar dough. Allah’s dealing with him was that He blessed him with baked bread and gravy. So howsoever a servant deals with Allah Ta’ala, Allah Ta’ala will deal with him accordingly.

TRUST IN ALLAH

Considering oneself to be the lowest and most helpless and to understand everything to be in Allah Ta’ala’s control is the basic principle. Only with His permission will I acquire anything. Without it I cannot acquire anything.

If one has bread in the hand, one should not think that I will eat this bread. Rather one should have this in mind that if Allah permits, I will eat this bread, otherwise not. How many times it has happened that after putting a morsel of food in the mouth, the morsel did not go down. The essential thing is that which is destined by Allah Ta’ala,

which is not within our sight nor our knowledge, will take place. Generally we have reliance on the things of the world because we can see it whereas the requirement is that we have reliance on the unseen, the divine decree of Allah. That if Allah destines it, I will receive it, otherwise not. “You prefer the worldly life whereas the hereafter is better and eternal” (Verse: 16,17/87).

THE FAITHFUL COMPANION

The worldly life and its possessions will perish. A person gathers a lot of wealth. However when he dies, will he take his wealth and treasures with him in the grave? No, he will not take anything. All will be left behind. A person cultivates a beautiful orchard, constructs a magnificent building, buys a car, opens up a business and factories, becomes a member of different parties and does everything else. Which of these will accompany him in his grave? None of them. The only thing that will accompany him is excellent character and righteous deeds. May Allah Ta’ala enable us to practice accordingly, Aameen.

DUROOD AND SALAAM

It is mentioned in the hadith, that Allah Ta'ala has commanded a group of angels to scatter about the surface of the earth. Wherever greetings and salutations are recited for Nabi (sallallahu alaihi wasallam), these angels take it and present it to Nabi (sallallahu alaihi wasallam) saying, "So and so, the child of so and so has recited this greeting and salutation for you." Nabi (sallallahu alaihi wasallam) becomes pleased at this and replies to the greeting. A person may say that he is reciting durood for so long, why has he not seen any angels? The answer is that seeing is not a condition of existence. To make one's sight the yardstick, or to say that I will only accept if I see it, is a grave error. Our concept should be that whatever Nabi (sallallahu alaihi wasallam) says is sufficient.

OPERATION IMAAN

On one occasion I travelled to a certain place. When I came out of the musjid after performing maghrib salaah, a person caught my hand on the road side and said, "Moulana! I wish to ask a question. Tell me! Where is Allah? If He exists why is it that I cannot see him? Until I do not see him with 5 things, I will not accept His existence." I replied, "The answer needs some time for explanation. To give the answer whilst standing on the road is difficult. I stay at a certain place, come there and we will discuss your question."

He said, "Bravo Moulana! For one small mas'ala also I will have to present myself in your royal court." From this one statement, I realised his complete temperament and the kind of person he was. I replied, "If you had studied medication and gained expertise in surgery, for example, eye surgery, and whilst standing on the road someone comes to you and says, "Dr. I have a cataract in my eye. You have the equipment for surgery with you, therefore, operate on me now." What will you say to him? You will say, "Brother, operations are not done in this fashion. You will have to gain admission to a hospital. Your system will be cleansed. Your eyelashes will be cut. You will be made to lie down. Your eye will be anaesthetised. Only then the operation

will be performed. Afterwards a bandage will be tied around your eyes. You will have to remain on your back for many hours. You will not be allowed to walk. You will not be allowed to talk to anyone. Operations on the eye are performed in this fashion." If he then says to you, "Bravo Doctor! For a minor matter I will have to present myself in your royal court," what will you say to him? If you get affected by this statement of his and operate on him there and then, I will say that you have done a great disservice to your patient. You might damage his eye and betray your profession. If the government comes to know of your action, they will confiscate your diploma and punish you." After giving him this example he understood and agreed to come to my dwelling. These people do not understand the reality of proofs. They understand examples very quickly instead of proofs.

MOULANA ABDUL HAY (R.A.) AND SIR SAYED SAHEB

Ml. Abdul Hay Lucknowy (R.A.) was travelling by train. Sir Sayed Ahmed khan, accompanied by his dog, happened to be on the same train in the same compartment. Ml. Abdul Hay (R.A.) asked, "What kind of a person are you that you keep a dog with you?" He replied, "I have heard the Ulama say that the angels do not come to a place where a dog is kept. I keep this dog with me so that the Angel of death will not come near me." Ml. Abdul Hay (R.A.) said, "A certain angel is appointed to take the lives of dogs. That angel will also take your life away." Both of them knew one another by name but they had not met previously. Immediately Sir Sayed asked, "Are you Ml. Abdul Hay?" Ml. Abdul Hay (R.A.) asked, "Are you Sir Sayed?" That was when both of them met. The matter was insignificant so it was easily understood.

THE SELFISH HOUND

Someone asked Ml. Thanwi (R.A.) the reason for the impermissibility of rearing dogs. Moulana replied that the angels of mercy do not come to a place where a dog is kept. He could not understand this reason. His intellect failed to comprehend it. So Ml. Thanwi replied that a dog does not have a sense of well-wishing for its own kind. It cannot tolerate another dog coming to its alley or lane, even though that dog is from its own breed. Moulana then said that this is an easy understandable

reason, however it is not the actual reason. Nevertheless this person accepted it. The actual sensible reason, he could not comprehend.

FIVE SENSES

Anyway the person who asked me about the whereabouts of Allah Ta'ala, promised to come to my place. Accordingly he arrived one day and introduced himself as the person who asked about the whereabouts of Allah Ta'ala. I said, "Very well, I am free and so are you, so go ahead and ask your questions." He asked, "Where is Allah? If He is exists, why can I not see Him? Until I do not see Him with 5 things, I will not accept His existence." I replied, "It seems to me that you have heard these words somewhere, by-hearted it, and without understanding its meaning you now quote it like a parrot. A parrot repeats words and phrases without understanding its meaning." He did not like this and asked, "What makes you say that I do not understand the meaning of my question?" I replied, "I said so because if I ask you to explain your question, you will not be able to do so." "I can explain my question" he retorted. Ask me anything you want about it." I asked, "What are those 5 things you wish to see with?" He replied, "The 5 senses, sight, hearing, smell, taste and touch." I said, "Only the faculty of sight has been created for seeing, not the other four. If you ask a small child what he sees with, he will reply, with my eyes. Tell him that he sees with his ears, he will tell you that you are wrong. Ears are for hearing, not seeing. Ask him whether he sees with his nose, he will say no, the nose is for smelling, not seeing. Ask him whether he sees with his tongue, he will tell you, no, you are wrong, the tongue is for tasting, not seeing. Ask him whether he sees with his hands, he will say no, the hand is for touching, not seeing. The point is that eve a small child understands these things. Whereas you, a well educated graduate, Allah Ta'ala knows how much you have studied, do not even know these minor things."

HAVE YOU SEEN YOUR LIVER?

Thereafter I explained to him clearly till he said, "What you say is true." I then requested him to repeat his question. He asked, " Where is Allah? If he exists, why I cannot see Him? Until I do not see Him with my eyes, I will not accept his existence." I replied, "Four of the five

pillars of your question's tent have fallen, yet you are so adamant? Tell me, all the things in this world, do you accept their existence only when you see them? If you do not see them, will you deny their existence? Did you see your ear? You may have seen its reflection in the mirror but you have not seen your ear. If someone says that you do not have ears, you will disagree whereas you have not seen them. Have you seen your eyes? You may have seen your eye's reflection but you have not seen your eyes. If someone says that you are blind, what will you say? Have you seen your neck? Have you seen your tongue? Have you seen your back? Have you seen your heart within your bosom? Have you seen your liver? You have not seen any of these. You may have seen that of others, but you have not seen your own. If someone says that you do not have any of these, you will not be prepared to accept. I asked, tell me, how many people reside in this town? He immediately responded, "136 000." I said, "You have informed me that there are 136 000 residents. Tell me! Have you seen every resident?" He was silent. "Have you seen the light of your eyes? I asked: "You may have seen the pupils of your eye in a mirror, but the light therein, which is called sight, have you seen it? You cannot even see it in a mirror but you have it. In fact you are convinced that you have sight whereas you have not seen it."

I provided many examples, none of which he could refute. However, I understood that his heart refused to accept. I asked him his name. He informed me. I asked him his fathers name. He informed me. I then asked, "Have you seen the fatherhood of your father? You have seen a person but have you seen the basis of calling him your father?" Again he was silent."

A HOLLOW CLAIM

I said, "What a big claim to make that until I do not see it with my eyes, I will not believe its existence. Tell me, "Have you seen the president of India? Have you seen Makkah? Have you seen Madinah? Have you seen England. You have not seen any of these with your eyes, but you are convinced of their existence. Very well, tell me, initially you wanted to see with all 5 senses. We had terminated the possibility of seeing with 4 of them. But does this render them futile?

You have declared the sight useful and rendered the other 4 futile. You will only accept something if you see it. If you gained some knowledge via the other 4 senses, will you accept it? Your concept is that from the 5 senses one is useful and the others are futile. So now, to what degree will your claim, that until you do not see with your own eyes, you will not accept, be correct? This claim is totally incorrect. In the future do not bring up such discussions to intelligent people."

Thereafter I said, "Ask the question in this way, that can we see Allah or not?" He replied, "Very well. Inform me of this." I said, "Yes we will see Allah. Tell me, if you wish to see the president of America, sitting here in this condition, will you see him? You will not be able to see him, you will have to travel, by different conveyances, having to apply for a visa and passport. At the customs all your luggage will be searched to ensure that you are not carrying anything illegal. You will then have to learn their language. You will have to don their attire. You will have to build up contact with the president's associates. Perhaps you might then get a chance of seeing him whereas he is just a human being like you.

OFF TO MEET THE KING

Now just imagine! sitting here, in this condition, you are unable to see a human being like yourself, how do you expect to see the King of all kings who is The Creator of the universe? You will have to traverse the grave. There munkar and nakir will interrogate and test you to see if you have brought anything illegal from the dunya. You will be kept in transit for a period of time. Thereafter you will be brought to the plains of resurrection where complete reckoning will take place and all your actions will suddenly appear, to be weighed. Allah Ta'ala only knows whether one will receive one's book of deeds in the right hand or the left. Thereafter, you will have to read it. You will then have to cross the Pul-Siraat. Eventually, you will be able to see Allah Ta'ala. This perishable body and eyes of yours will be of no benefit in that. You will receive a different body, eyes, brains and strength. This body is for this world. Thousands of illnesses affect it due to which you have to consult a doctor. Your youth will terminate. You will become old. Happiness here is temporary and is often followed by grief. The point

is that in this world, different types of calamities and difficulties affect you. In the hereafter, they will not exist. There you will be granted such youth, after which there will be no old age. Such strength, after which there will be no weakness, such health, which no illness can affect and such a life after which there will be no death.

BEHOLDING THE MAJESTY OF THE KING OF KINGS

The truthful informer, Rasulullah (Sallallahu Alaihi Wasallam) has informed us that beholding the majesty of Allah Ta'ala is one of the greatest bounties of jannah. After reckoning takes place, an announcement will be made that everyone should proceed to whatever they had taken as their deity. There will be those who had worshipped the moon, others the sun, fire and water. They will be instructed to accompany their false deities. The Muslims who had worshipped Allah Ta'ala alone will remain. A form will appear before them and claim: "I am your Deity." On seeing this the muslims will deny it and say: "No, you are not our deity." Thereafter another being will become manifest and say: "I am your Sustainer," upon which everyone will fall into prostration.

SAYYID ABDUL AZIZ DABBAAGH'S ANSWER TO AN OBJECTION

At this juncture a scholarly objection is made that when the first form will appear claiming to be Allah, why will the Muslims deny? They had not seen Allah Ta'ala before nor had they ever heard His voice. The hereafter is a place of only truth. Hence they were supposed to accept. Why will they deny it and why will they immediately fall into prostration on hearing the second voice, saying: "Yes, you are Our Sustainer?" Hazrath Sayyid Abdul Aziz Dabbaagh (R.A.) has given the answer to this question. He says that whilst living in the dunya, we experience the favours, bounties, mercy, kindness and compassion of Allah Ta'ala. The voice of the first form will be harsh and void of mercy and compassion. This will be the reason for their denial. When a father calls for his son from another room. The son answers in a cruel and harsh voice. The father thinks to himself that my son does not talk harshly. This cannot be him. Someone else must have answered. In the same way, the first voice will be harsh, the second will be filled with

mercy and compassion, the like of which they had experienced in the world. In the hereafter we will see Allah Ta'ala. In the world we do not have the ability of seeing him. We cannot even see the sun, which is His creation, when it has reached its zenith. The strength of our eyes are very weak and we cannot see Allah Ta'ala with them. We will only be able to see him with another set of eyes.

A GIFT TO THE BELOVED

We have to bring within ourselves the conviction that whatever Rasulullah (Sallallahu Alaihi Wasallam) said is true. "Whoever recites durood on Rasulullah (Sallallahu Alaihi Wasallam) from whichever part of the world, the angels convey it to Rasulullah (Sallallahu Alaihi Wasallam) exactly as it was read. If someone comes and recites durood at the blessed grave of Rasulullah (Sallallahu Alaihi Wasallam) he hears it himself, this is established in a hadith of Baihaqi. It is mentioned in a hadith: "Whoever recites durood on me by my grave, I can hear him. And whoever reads durood on me from anywhere else, it is conveyed to me."

Therefore we should not place our confidence in our eyes. Instead we should splace our confidence in the blessed sayings of Rasulullah (Sallallahu Alaihi Wasallam), whether we see it or not. Tonight is the night of Jumu'ah. Recitaton of durood on Jumu'ah and the night of Jumu'ah has been emphasised in the Hadith. Rasulullah (Sallallahu Alaihi Wasallam) becomes extremely pleased when anyone reads durood. Therefore tonight recite durood as much as possible. Actually we should be continuously reciting durood. May Allah Ta'ala bless us with taufeeq. Aameen.

Evil of Pride
Pride - Challenging The Power Of Allah

Allah Ta'ala states in a Hadith-e-Qudsi: "Majesty is my upper-garment and greatness is my lower-garment. Whoever attempts to snatch away any of the two from me, I will enter him into the fire of hell." Hadith-e-Qudsi, as Rasulullah (Sallallahu Alaihi Wasallam) explains, is directly from Allah Ta'ala, but it is not part of the Quran Sharif. In this Hadith-e-Qudsi Allah Ta'ala states: "Majesty is my upper garment." What will we think of a person who tries to snatch away the garment of someone else? We will say that he is very immoral and evil. Therefore that person who wants to establish his greatness, who wants to show his superiority over others and wants to impose his arrogance on others, is in fact trying to snatch the upper-garment of Allah. We know what can happen to a person who tries to snatch away Allah Ta'ala's garment. If someone, like one of us, wants to attack us, we can challenge him, even if he is two or three times more powerful than yourself, you can still challenge him with the aid of something.

However, the greatness and power of Allah Ta'ala; it has no limits. "And He is the One who has complete power over His slaves." (verse 18/6) "And He has the power to punish you from above or below your feet or to put you into confronting factions and make you taste the vengeance of one another." (verse 65/6)

Allah Ta'ala has complete power. The entire universe is the creation of Allah Ta'ala. The snake and the scorpion, are the creations of Allah Ta'ala. The lion and the wolf are the creations of Allah Ta'ala. Allah Ta'ala has the power to punish any criminal with any creation of his. Diseases and sicknesses are the enemies of man. Natural disasters are also an enemy. Someone could be diagnosed with a tumour, some with TB or cholera breaks out. All these and many other sicknesses are also the creation of Allah Ta'ala. Allah Ta'ala can punish any sinner with whichever of his creation He wishes. Allah Ta'ala can punish one, who tries to snatch His garments, with any creation He wishes. Therefore one should not allow arrogance or pride to form within the heart.

FROM WHERE TO WHERE

Man should ponder how he was created from impure sperm, from a detestable liquid, from clay and from stinking mud. He was created when his father and mother were intimate, they had to do so in privacy and none should see them. As a result of this intimacy they were declared impure by Shariat, not qualified to touch the Quran. In this way he was transferred from the back of his father to the womb of his mother.

REFLECT AND PONDER!!!

It is mentioned in the hadith that when the sperm is transferred to the womb, the angel who was appointed to observe it says: "O My Sustainer! What is your command regarding this sperm? Should it be aborted or allowed to live?" If it is allowed to live, it transforms into a clot of blood over a period of forty days. Thereafter the angel asks: "O My Sustainer! What is your command regarding this clot of blood?" If it is allowed to live, it transforms into a piece of flesh over a period of forty days. Thereafter the angel asks: "O My Sustainer! What is your command regarding this piece of flesh?" If it is allowed to live, the limbs begin to form and it is given life. The menstrual blood emanating from the woman every month, ceases when she falls pregnant. That blood is now required for the preparation of the child's body. After the child is given life, that blood becomes his nourishment.

When the child is born, Allah Ta'ala changes its nourishment from blood to the milk of the mother. The child's condition is such that it cannot discern anything. It has no knowledge, nor does it have any strength. It cannot turn on its side. It cannot sit. It cannot speak or explain its discomforts. If any part of its body aches, it cries endlessly. In trying to comfort and soothe it one becomes exhausted. If it gets soiled in impurity, it remains unaware. It begins to lick its hand even though it is covered with impurity. It does this unknowingly. This is how man is born. Thereafter he begins to progress slowly. His condition and senses begin to improve. He now begins to eat, speak, and understand. The point is that how can a person who has this as his beginning, become proud and arrogant. He should ponder about himself as the Quran states: "Do you not ponder about yourself?" (verse 21/51)

THREE HOURS LATER...

We should contemplate about the way we are created, the conditions that overcome us and the phases of life through which we pass. Childhood terminates with the arrival of youth. Youth is madness. There is a famous saying that: "Youth is a branch of madness." In youth one has more strength but at the same time it is filled with calamities. Daily, how much does a youth urinate or defecate? If one eats an apple or a guava, three hours later in what form does it appear? One does not want to take its name nor does he even want to look at it, nor will he smell it and nor will he touch it. This is what happens to food after its association with man. Excellent food entered the stomach of the best of creation. The result being that its colour, taste, smell and effect changed. Every quality of it is ruined and in this condition it emerges from his body.

Man is extremely weak. If a snake falls from the roof while sleeping, and bites him, what can he do? A thief enters his house and strangles him, what can he do? If a scorpion stings him, what can he do? If an earthquake occurs and he is swallowed by the earth, what can he do? He can do nothing. None of these things are within his control.

AN EPISODE

A person from Saharanpur built a new room as an addition to his house During the night while relaxing in the old room, it began to rain heavily, being the mansoon season. He thought to himself that this room is old, it may collapse, I rather go to the new room. So he took his wife and children to rest in the new room. On entering the new room, he found that the the roof had collapsed and everything inside was destroyed. The room was meant for the protection of his family but it got destroyed. Allah Ta'ala alone is The Protector. Man is surrounded by many enemies. He has external enemies and enemies from within. He is surrounded by impurities and filth. What pride can he have? What can he be arrogant about? He may think to himself that he has great strength, he is a wrestler. No doubt wrestlers have great strength. However, if he becomes paralysed, he will not be able to chase even a fly away. He will not be able to move. If he thinks to himself that he has a lot of money in cash, then light a match to his notes and all will be destroyed.

FROM CROPS TO ASHES

The following episode happened this year. In Shabaan I had to go to Hathora which is one of the districts of Bhanda. The crops were harvested and the corn was gathered. An electrical cord snapped, fell and set fire to the grain. Whatever grain was gathered all burnt to ashes. The farmer may have made plans which depended on this grain. Perhaps, he wanted his daughter to get married thinking that he can sell the grain and organize her trousseau. His son may be getting married and he wishes to have a walimah. Perhaps, he wanted to build a house, pay his debts and go for Haj, but the fire broke out and all his plans came to an end. The only protector is Allah, no one else. Therefore on what basis can man, who is needy, surrounded by necessities and enemies, be proud and arrogant?

KNOWLEDGE—A LIGHT OF THE HEART

Rasulullah (Sallallahu Alaihi Wasallam) mentioned in a hadith that whoever has an atom's bit of pride in his heart cannot enter jannah. This person will burn in jahannam and his pride will be removed. Then only will he enter jannat.

So, does it make sense for anyone to try and take that quality of pride which Allah has kept exclusively for Himself especially after learning Deeni knowledge? If a person gains even a little knowledge, he becomes so intoxicated that, Allah forbid, such intoxication cannot be found even in alcohol. He does not consider anybody else. Whereas knowledge is a quality of Allah, the reflection of which comes on the heart. Imam Malik (R.A) has mentioned that: “Knowledge is not abundance of narrations. It is a light which Allah places in the heart.” When this light is embedded in the heart, the first thing to become manifest is the heart itself.

Take for example a dark basement - you will not know what is inside, so you light a gas lamp or a bulb. You can now see that in one corner lies a snake and in the other corner, is a scorpion. You will then be able to protect yourself from them. So with this light (of knowledge) one is supposed to be able to see the condition of the heart, that within my heart is jealousy, miserliness, ostentation, the desire to steal and cause

harm to others, etc. The first thing one should realise through the light of knowledge is how ignorant one is. This is the correct benefit of knowledge, acknowledging one's ignorance.

Hazrath Thanwi (R.A.) narrated that Shaikul Hind (R.A.) used to say: "After learning everything we came to realize how ignorant we are." Moulana Anwar Shah Kashmiri (R.A.) used to address the students as Jaahileen (ignorant one's) and as Juhhaleen (very ignorant) after the completion of Bukhari Shareef. What kind of knowledge is that which does not show a person his faults. The greatest effect of knowledge is that it acquaints one with his faults and sins. It opens his eyes to his weaknesses which are the means of Allah's displeasure. However, if knowledge becomes a means of searching for the faults of others and criticising them and it makes one oblivious to one's own faults and reformation, then it will be a means of destruction for the ahle-ilm. I once asked my father whether a certain person was an alim or not. He was from the ahle-bidat. My father replied: "Can a person who cannot distinguish between bidat and sunnat ever be an alim?"

HAZRATH SAYYID ABDUL QADIR JAILANI (R.A) AND THE GOLDEN GOBLET.

Hazrath Sayyid Abdul Qadir Jailani (R.A.) who is called Ghaus-e-azam, was from amongst the close friends of Allah. It is recorded in his biography that once he perceived a very close proximity to Allah and received a shower of special blessings. Many things were becoming manifest to him. In the midst of this condition he felt thirsty. Immediately a hand appeared from the unseen with a golden goblet filled to the brim with cool, crystal clear water. Due to his receiving food from the unseen and miracles occurring at his hands, people's beliefs regarding him have become corrupt. People think that distribution of sustenence has been made over to him. They ask from him and not from Allah, which is shirk.

Anyway when the water was presented to him, he intended to drink it. Then the thought struck him that usage of gold utensils is haraam, so he hesitated. This thought was followed by some type of inspiration which said: "Who are the one's that declare things to be haraam? We

made it haraam and now we make it halaal for you. Drink! Otherwise you will be expressing ingratitude for our bounty for which you will be taken to task."

After this inspiration he intended to drink from the golden goblet but he again thought to himself that this seems like the trickery and deception of shaitaan because there is no abrogation in the shariat of Rasulullah (Sallallahu Alaihi Wasallam) regarding golden utensils. The laws of Islam will remain intact until Qiyamah. Usage of golden utensils will not become permissible, no matter who says so. He recited "la hawla wala quwwata …." Immediately, the hand, goblet, light and blessings all disappeared. Shaitaan had prepared such a trap in order to lead astray a great wali of the time. When Hazrath Abdul Qadir Jilaani (R.A.) recited "La Hawla…..," shaitaan ran away and whilst running away, said: "Your knowledge has saved you. At this juncture I have caused many Auliya to be sent to the fire of hell." He thought to himself that shaitaan can never say anything good and beneficial. This too must be a trap. "Indeed shaitaan is an open enemy of mankind." (verse 5/12)

He replied: "My knowledge has not saved me. It was the Grace of Allah that saved me. If the Grace of Allah was not directed to me at that time, what could knowledge have done? It could not have done anything."

IMAM RAZI'S (R.A) DEBATE WITH SHAITAAN

It is recorded in the biography of Imam Razi (R.A.) that he was going somewhere. On the way he met shaitaan and they began to debate. At a distance they saw a farmer approaching who was carrying a plough on his shoulder. Imam Razi (R.A) asked shaitaan: "Is my Imaan stronger or the Imaan of the peasant?" Shaitaan replied: "I can get rid of your Imaan in no time. The Imaan of that farmer is stronger." Imam Razi (R.A) said: "My Imaan is based on proofs and research whereas his Imaan is based on emulation. How can you throw away something based on proofs?" They began to debate on this point. When the farmer came close to them, shaitaan asked him: "Brother how many gods are there?" He replied: "One." Shaitaan said: "What if I establish the existence of two gods with proof?" The farmer picked up his plough

and said: “I will tear open your stomach with this plough.” Shaitaan said: “What answer do I give for such a proof?” Shaitaan can give answers to the proofs of the ahle-ilm.

HAZRATH SAHL BIN ABDULLAH TASTARI (R.A) AND SHAITAAN

Shaikh Muhyiddeen Ibn Arabi (R.A.) has recorded the following incident in futuhaate Makkiya which was also narrated by Shaikh Sharaani (R.A.) about Hazrath Sahl bin Abdullah Tastari (R.A.). Hazrath Sahl (R.A) was a very high ranking friend of Allah. He once met shaitaan, most probably, on the way to musjid. He had recognised shaitaan and shaitaan also realised that Sahl had identified him. Shaitaan said: “O Sahl, you say that I will not be forgiven and mercy will not be shown to me, whereas Allah states in the Quran: “Indeed My mercy encompasses everything.” (verse 156/7)

This verse is all-inclusive of everything. Am I not a thing? Am I non-existent? To say that I am non-existent is impossible since I am standing in front of you.” Hazrath Sahl (R.A) says that this question silenced me. My condition was such that I could not breathe properly and my mouth became dry because this was a very strong objection. I read la hawla in my heart and replied: “For whom is this mercy? It is for those who establish salaah, give zakaat and do other righteous deeds. You do not fulfil these, hence you are deprived of mercy.” Shaitaan said: “It would have been better for you to remain silent. O Sahl, Limitation and restriction is your quality. Allah’s qualities and powers are unlimited. You have restricted His mercy. Comparing something visible with something invisible is incorrect. Similarly drawing an analogy between a Being who is eternal (Allah) with one who is perishable (yourself) is incorrect.” Shaitaan had then left, mocking Hazrath Sahl (R.A) in this way.

Hazrath Sahl (R.A) says that I had no answer to this objection. Shaitaan causes confusion in this way. He presents such proofs which leaves one dumbfounded. Moulana Anwar Shah Saheb (R.A.) has also narrated this incident. He says in Faidul Baari: “It is a shame. I do not understand the reason for Hazrath Sahl’s (R.A) silence. Shaitaan is no

match for the knowledge of the ahle-ilm. If he came before me, I would have answered. He gave the answer that the verse of the Quran means that everything can be encompassed in the mercy of Allah. For example, if a person says: “This room has the capacity to take 50 people.” Even though at this moment no one is in the room. However, if people wish to enter, 50 can be accommodated. So the mercy of Allah has the capacity to encompass everything. Whoever wants to enter the mercy of Allah may do so. And if someone does not want to, then can we force him to do something he dislikes? Is it the fault of the mercy of Allah that shaitaan himself refuses to enter it?” The point is that shaitaan causes more confusion to those who have some knowledge. The most important thing is that knowledge is given to a person to realise and rectify his own faults. Shaitaan uses knowledge against an Aalim in such a way that the Aalim begins to use his knowledge to pick out the faults of others. He becomes oblivious to his own faults and pride begins to increase in his heart. This is extremely dangerous.

Furthermore, there is no blessings or benefits in such knowledge,. What good can there be in the knowledge of a person who is filled with pride and is disdainful of others? It is imperative, especially for the ahle-ilm, to save themselves from pride. Otherwise all the effort put into learning and teaching will be in vain. The condition of those whom Allah has blessed with knowledge, together with his grace which protects that knowledge from becoming a tool of shaitaan, is different.

SCATTERED PEARLS

Someone had seen Imam Muhammad (R.A) in a dream after his death. He asked: “How did it fare with you?” Imam Muhammad (R.A) replied: “A hand was placed on my shoulder and I was told softly in my ear: “O Muhammad, If We wanted to punish you, we would not have preserved Our knowledge in your bosom.” That was all. I was not questioned or taken to task.” He was asked: “What condition did you die in?” He replied: “What can I say, I was pondering over a mas’ala regarding a mukaatab slave and the next thing I knew, I was dead.”

Someone had seen Imam Shafi (R.A.) in a dream and asked: “How did

it fare with you?" Imam Shafi replied: "I was seated on a throne of gold to the right of the Arsh and pearls were scattered on me." Imam Muhammad (R.A.) asked: "What is the rank of Imam Abu Yusuf (R.A.)?" He was told that the rank of Imam Yusuf was above his." He then asked about the rank of Imam Abu Hanifa (R.A.), he was told that Imam Abu Hanifa (R.A.)'s rank was right at the top.

What can be said about the lives of those whom Allah has blessed, not only with knowledge, but also with His grace which encompassed everything, saving them from the interference of shaitaan. Wherever the grace of Allah is not found, distress and difficulties are to be found and only Allah is The bestower of grace. One will only receive the grace of Allah when one considers oneself to be insignificant. This can be attained by pondering over the following points: What am I created from, how much filth is within me, how many corruptions am I involved in? I will become sick, after death I will be consumed by the insects of the grave, my body will decay, blood and pus will pour out of my body, my limbs will decompose. What will happen to this beautiful face of mine, what will happen to my strength, etc? If a person ponders over all these matters, he will be saved from pride and the grace of Allah will always be with him. He will gain a correct understanding and there will be such blessings in this kind of knowledge that one person will be a guide for thousands of people.
May Allah bless us with taufeeq. Aameen.

The Reality of Gratitude

Allah Ta'ala states in the Glorious Quran: "If you continue to be grateful to me, I will continue to increase my favours on you and if you are ungrateful, then verily my punishment is severe" (Verse: 21/14). There is a great need to look and ponder over the bounties of Allah Ta'ala. Is it not a great favour of His that He has given us the taufeeq to fast? Search and you will find many a person not fasting and dishonouring the month of Ramadhaan. They eat and drink openly. Allah Ta'ala has saved us from this. Breaking the law occurs in two ways: a) one is to do so secretly. For example, a person steals quietly and although others get a hint of what he has done, he is not caught. b) The other is to defy the law openly by many people. To break the law is tantamount to protesting against the law.

The divine law in the month of Ramadhaan is to fast the entire day. There are people who do not fast, while others keep the food outlets open, feeding people who are supposed to be fasting. They do not even know whether the month of Ramadhaan has come or gone! What is this? This is open transgression of Allah's divine law in a collective manner. It is mentioned in the Hadith that when drinking alcohol and music will become common and when Allah Ta'ala will be disobeyed openly and there will be none to stop them, then it is very likely that Allah will send a general punishment on the people. This punishment will seize everybody, those who perpetrated the wrong as well as those who did not. Those who keep their food outlets open, cook and feed people who are supposed to be fasting should not think that they are not guilty of sin. They are also guilty. Those who eat and drink without valid shari reasons are also guilty of breaking the command of Allah as well as those who feed them and give them drink. These people are beyond those who, despite not being a party to the sin, will still be answerable.

OPEN TRANSGRESSION

For example, a father sees that his son is not fasting but the father says nothing. However, let that very same son come late to the shop or not

go to work, then see how angry the father becomes and how sternly he reprimands his son. If the son does not lend a hand in the father's work, the father becomes extremely enraged to the extent that I know of a family whose males keep long thick moustaches and shave their beards. This is in opposition of the Hadith because it is recorded in the hadith: "Lengthen the beard and trim the moustache," and this family used to do the opposite. Similarly, in the example of the Bani Israeel when they complained that they were tired of eating manna and salwa (food which was divinely sent to them), they wanted to eat dholl and onions. They were instructed to enter a certain town in the position of sajda saying: "O our Sustainer! Forgive our sins and shortcomings." But what did they do? They entered lying down on their backs, stretching their legs out saying: "We want wheat," instead of saying "forgive us." This is the condition of those whom Allah Ta'ala is angry with. They openly go against the commands of Allah Ta'ala and Rasulullah (Sallallahu Alaihi Wasallam). Rasulullah (Sallallahu Alaihi Wasallam) commanded us to lengthen our beards and trim our moustaches. Anyway, this particular family used to do the opposite and keep big long moustaches. One child from this family reached the age of puberty and did not keep his moustache. His father reproached him and threatened to disown him and deprive him of the estate, beat him and also threw him out of the house because he did not keep up to the tradition of the family.

A BURNING CONCERN

However, if this same son does not accept the laws of Allah Ta'ala, does not perform salaah or keep roza, then the father is silent. There are no threats nor promises of punishments. Will the father not be questioned on the day of qiyamat that you became angry when your family custom was opposed, why did you not become angry when the sunnat of Rasulullah (Sallallahu Alaihi Wasallam) was opposed? Do you value your moustache more than Our command and the sunnah of our Prophet Rasulullah (Sallallahu Alaihi Wasallam)? What answer will the father give? He will have no answer. If someone asks a father: "Why did you not tell your child to perform salaah? The father says: "I told him but he does not listen, so what can I do? He is going to sleep in his grave and I am going to sleep in mine." Yes, this is correct that

he is going to sleep in his grave and you are going to sleep in yours, but remember! If all the houses of a village have thatched roofs and one foolish person sets alight his roof, what will the neighbours do? Will they think that his house is burning so it does not concern us in any way? No! They will all try to extinguish the fire as fast as possible to the extent that the immediate neighbour of such a person, who is his enemy, will be the first to try and extinguish the fire. If someone says to the neighbour that this is your enemy, so leave his house to burn, what will the neighbour say? He will say that my enemy's house will not burn alone, it will set fire to my house as well.

As far as worldly things are concerned, we do not say that he is going to sleep in his grave and I am going to sleep in mine. We only say this when it comes to matters of Deen. This trait is extremely detrimental. Rasulullah (Sallallahu Alaihi Wasallam) has mentioned that when the disobedience of Allah Ta'ala will be rampant and done publicly, and there will be none to prevent it, soon such a punishment will overcome the people which will seize those who perpetrated the sin and those who did not. If the son does not perform salaah, no one reprimands him. If he shaves his beard, none rebukes him. If he drinks alcohol none reproaches him. If he disobeys the laws of Allah Ta'ala no one tells him anything. But, dare he disobey the father in worldly matters, then everyone becomes angry and reprimands him. What a great injustice this is!

BAGHDAD

This is why Allah Ta'ala says: "If you are grateful, I will increase my favours on you, and if you are ungrateful, then indeed my punishment is severe." When the punishment of Allah Ta'ala strikes, may Allah protect us, none can be saved. The pages of history are filled with reports. If you have to read about the revolt that occurred in Baghdad, your hair will stand on end. The Muslims who were ruling, intoxicated with power, had oppressed and persecuted the disbelievers, who were poor. They were looked down upon and had no social standing. An old man climbed to the peak of a mountain, raised his hands and supplicated: "O lord of the Muslims, (he did not supplicate to his gods), the Muslims claim to be just. Is what your beloveds are doing to

us called justice?” A voice from the unseen said: “Attack the Muslims. Our help is with you.” The old man gathered his people and attacked the Muslims. They were the slaves who were oppressed and looked down upon, they neither had a right in the government nor in trade and they were forced to live like animals. However, when they attacked, they put such awe in the hearts of the people! It is recorded in Tareekh Kaamil Ibnul Atheer that a group of 150 armed Muslim soldiers were fleeing for their lives. A person from the Tartars said: “Where are you all going to? Wait here! I don’t have a knife. I will get my knife from my tent, return and slaughter all of you.” The feet of the Muslims froze. They could not move. Owing to his rights being trampled upon, the Tartary brought his knife from his tent and commanded the 150 Muslims to lie down. He slaughtered in the manner that chickens are slaughtered. This was the amount of awe that was struck into the hearts of the Muslims. The reason for it was being in the disobedience of Allah. They had unjustly wronged Allah’s creation, hence Allah had caused their defeat.

It is also recorded that fifty Muslims were hiding in one place. A woman from the Tartars came and sliced them into pieces like vegetables are being sliced into pieces. It is recorded that 1.4 million people were killed. What was this? This was the divine punishment of Allah which had come about. Allah Ta’ala’s commands were openly flouted by most of the people whilst everyone remained silent and none tried to stop them. When this condition comes about, then divine punishment comes down.

“I FORSEE THE STREETS OF DEHLI FLOWING WITH BLOOD”

Examples of this type of divine punishment occurred in India as well. Hazrath Shah Waliyullah (R.A.) went from door to door in Dehli announcing to them: “O Slaves of Allah! Refrain from the disobedience of Allah. I foresee the streets and galleys of Dehli flowing with blood.” But the people did not believe him. They said: “This is the only work Molvis can do. They are all mentally demented.” Eventually a calamity befell them. May Allah save us, may Allah save us. Ahmed Shah Abdaali and Naadir Shah had come. When the king was informed that the enemy was coming to attack, he said: “Do not worry about all that. Bring me another glass. The best

thing for this letter is to drown it." He took the letter and immersed it in a glass of wine and said: "Bring me another glass." In the end the ministers went and welcomed the enemy with honour and made them royal guests. They did not have the ability to fight the enemy. After the enemy had eaten, the king who was lying down drunk said: "Kill them, kill them, kill the army of Nadir." Nadir said: "O dear, it seem that this invitation was a ploy." Nadir Shah sat on the wall of Sanhari Musjid in Dehli and drew out his sword. Once he had done this, mass killings took place. The bridge of the Jamna River was congested with dead bodies. So many people were killed and flung into the river that it ceased to flow. The Jami Musjid of Dehli, the Musjid of Fath Puri and the Qadhi pond were filled with dead bodies and truly the streets and lanes of Dehli flowed with blood. Shah Waliyullah had seen all of this. At that time some people from an influential family, somehow managed to come secretly to Nadir Shah. They placed their turbans at his feet and said: "The fight is between two kings. What did the innocent public do? Why are they being killed?" After this intercession, Nadir Shah sheathed his sword and the killing came to an end.

HARAMAIN SHARIFAIN

This type of manslaughter occurred many a times in different places. It occurred in Makkatul Mukarramah and Madinah Tayyibah as well. The pages of history are replete with such incidents. Why does this happen? This happens when the respect for Allah's commands comes out of the hearts of people; they begin to sin openly and their hearts are unaffected by it. If someone slaps a person's son, he becomes affected and is prepared to utilise all his strength for the defence of his child. However, when the commands of Allah are flouted and the Ahadith of Rasulullah (Sallallahu Alaihi Wasallam) are neglected then this does not affect him in any way. This is a very serious matter. Allah Ta'ala does not like this and He becomes angry.

THE RULE OF THE TARTARS

In Baghdad of the 2 million Muslims, 1.4 million were killed. Thereafter those who had taken the courage to kill, who had been treated like slaves and were looked down upon, called a meeting. In this meeting it was said: "We had not asked the assistance of our Gods.

Rather we had asked the God of the Muslims for help. He had heard our call and responded to it. So it seems that the religion of Islam is true. These Muslims did not remain steadfast on their religion. They did not abide by the commands of Islam, hence they were disgraced. Now we understand. Therefore we shall all accept Islam." Thereafter they accepted Islam.

"And if you turn away (from the obedience of Allah) he will replace you with another people who will be better then you" (Verse: 37/9). The tragedy was that those people, despite being Muslims, had become the object of Allah's anger. The divine punishment had come and destroyed them. Successful were those who had killed them and thereafter accepted Islam.

They then ruled Baghdad for 16-17 generations. This is why it is stated in the Quran that: "If you are grateful, I will increase my favours upon you. But if you are ungrateful, indeed my punishment is severe." The punishment of Allah is a thing to be feared. See! What a great favour of Allah it is that He has given this entire gathering the taufeeq of fasting. What a great favour of Allah it is that He has given us the taufeeq of performing the taraweeh and listening to the Quran which the Huffaaz are reciting in the Salaah. What a great favour of Allah it is that he has allowed us to be here in peace and comfort. How many people are, right now, involved in stealing, visiting escort agencies, fighting with one another, catching thieves, etc. Allah Ta'ala has saved us from all this. Allah Ta'ala has given us the opportunity to perform salaah in peace, read the Quran in peace, make his tasbeeh in peace and engage in his ibaadat in peace. What a great favour of Allah it is that none of us has to cook, make tea or bring goods from the markets. He has arranged all of these things for us. Allah has arranged food for us by inspiring the people thus: "My servant has come here to spend Ramadhaan. They will be fasting and sitting in I'tikaaf, so see to their needs."

VALUE ONE'S TIME

Therefore we need to value our time. We should not waste it in futile conversation. Time is precious and futile conversations are dangerous.

Your every breath is like a string of pearls. Much work can be done in a single breath. How many times Subhanallah, Alhamdulillah, Durood Shareef or Surah Ikhlaas can be recited in one breath. What great benefit and earnings there is in continuous recital of Durood Shareef, Quran Shareef and performance of salaah. All this will bring increase in Allah's bounties.

Allah has blessed us with good health. How many people are afflicted with very serious illness. Today a woman from this area had passed away. I had heard that this pitiable woman was afflicted with a very terrible sickness. Her family tried to stop her from fasting, but they failed. She partook of sehri despite the seriousness of her illness and began to fast. Allah Ta'ala called her in the state of fasting. That person who passes away in the month of Ramadhaan, will Insha-Allah, not be taken to account and will not be questioned in the grave. This is also a great favour of Allah Ta'ala. It is therefore imperative that we value our time, ponder over the favours of Allah Ta'ala and make use of His favours. To a greater degree we should look after and use to our benefit the favours of youth, health and free time. They are very useful favours.

THE FASTING OF ABDULLAH BIN AMR BIN AAS (R.A.)

Hazrath Abdullah bin Amr Ibnul Aas (R.A.) used to fast everyday. Rasulullah (Sallallahu Alaihi Wasallam) came to know of this and enquired from him whether this was true. He replied in the affirmative. Rasulullah (Sallallahu Alaihi Wasallam) prevented him from doing so and advised him to fast on the 13,14,15th of every month. He requested permission to fast more often since he was still young. He continued to ask for permission to be allowed to fast more and more until Rasulullah (Sallallahu Alaihi Wasallam) instructed him to fast every second day. This is the way of our pious predecessors. They valued their youth i.e. by using the strength of the body for the ibadat of Allah Ta'ala. Most of today's youngsters are involved in some vice or another. They claim to be the servants of the Sahaaba (R.A.) but their lifestyles are in complete contradiction to that of the Sahaaba (R.A.).

SAAD BIN ABI WAQQAS (R.A.) AND THE ANIMAL SKIN

When youth, wealth and free time are found in one, then know well

that the source of corruption is on hand. However, with these very three, one can also please Allah and earn a high status in the sight of Allah. The lifestyle of our pious predecessors was such that Hazrath Sa'ad bin Abi Waqqaas (R.A.) was once walking somewhere. Someone flung out some dirt from one of the houses amongst which was a piece of animal skin. Hazrath Sa'ad said: "Alhamdulillah! Food arrangements for three days have been made." He washed it, cleaned it, and dried it and then burnt it to ashes and used it for his nourishment for three days. This was their way with food. They did not have any concern about eating special types of food, having a separate income, opening a shop or cultivating land. This one piece of skin found in dirt was sufficient as food for three days.

This was the same Sa'ad bin Waqqaas who mounted his horse and conquered the lands of Persia. Their attitude towards the Deen of Allah and towards themselves were totally different. People with such characteristics cannot be imagined in todays times. When he had gone in Jihaad, he had an abscess on his back, due to which he was unable to fight physically. Instead he climbed up to a high post, from where he could see the entire battlefield and directed the attack of the army.

DUA ACCEPTED

He neither had a binoculars nor a loud speaker. He kept sight of every soldier's position and every now and then would call out: "So and so! Advance ten steps, So and so! Guard the rear, So and so! Watch your right, So and so! Check the left wing." He directed the army in this way. On one of the days, intense fighting took place. On that day Hazrath Sa'ad came down from his point and showed the army his abscess so that none should have suspicions about his not fighting. However, a poet said some poetry, the gist of which was: "Today was a day of intense fighting, many children became orphans and many women became widows. But our commander in chief remained at his point of safety in comfort and luxury. This poetry reached the ears of Sa'ad (R.A.). He immediately raised his hands and made dua: "O Allah! Cut his tongue off." Hazrath Sa'ad (R.A.) was a mustajabut da'waat (one who's duas are readily accepted). Rasulullah (Sallallahu Alaihi Wasallam) made dua that Allah make him so. After making this dua, Hazrath Sa'ad's hands had not yet reached his face when an

enemy arrow struck the poet in his throat and killed him on the spot. This was the toil and difficulties he underwent for the sake of Deen.

HAZRATH SAAD'S BEHAVIOUR REGARDING HIS PERSONAL SELF

There are many incidents about him being a mustajabut da'waat. He was the governor of Kufa. Someone had complained about Sa'ad (R.A.) to Umar (R.A.), the Amirul Mumineen of the time that you had made such a person the governor, who does not even know how to perform salaah. There were many other complaints as well. Umar (R.A.) had summoned him and enquired about this matter. He replied: "I shall be at a great loss if I do not know how to perform salaah when I had learnt it directly from Rasulullah (Sallallahu Alaihi Wasallam)." Umar (R.A.) asked him to demonstrate his salaah. He did so. Umar (R.A.) commented: "I remember Rasulullah (Sallallahu Alaihi Wasallam) performing in the very same manner. This complaint is false." Anyway Hazrath Umar (R.A.) dismissed him and sent Hazrath Muhammad bin Maslamah (R.A.) to execute the dismissal. Ibn Maslamah (R.A.) purchased a bundle of grass and set it alight at his door and let it burn till the flames rose high. This was the manner of gathering people in that area. When the people saw the flames, they all rushed to see what was happening. In the presence of all, Sa'ad (R.A.) was dismissed. He remained sitting, deep in thought, saying nothing and making no bad dua for Umar (R.A.). This was his behaviour regarding his personal self.

"LASH ME BUT DO NOT CURSE ME"

On one occasion Umar (R.A.) was walking in the bazaar. A young woman was passing through the bazaar when a sudden gust of wind blew which raised her garment and exposed her shin. Umar (R.A.) raised his whip to hit her for not walking carefully. Sa'ad (R.A.) was also present. He objected saying: "It was not her fault that her shin was exposed. She had come out properly covered. A sudden gust of wind blew and exposed her shin. She does not have control over the wind. I am going to make dua against you. Umar (R.A.) immediately held Sa'ad's lips, gave him the whip and said: "Lash me but do not curse me." Such was the fear for his dua. Our pious predecessors direction in life was different from our direction in life. May Allah Ta'ala rectify us and grant us the ability to do good. Aameen.